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The Royal Law--The Golden Rule.

Mat. 7:1-14.

IN this lesson we have another leaf from our Lord's great Sermon on the Mount. These words of the great Teacher are directed especially to His consecrated people. Although there were multitudes within the hearing of our Lord's

voice, all of whom belonged to the typically consecrated nation, yet our Lord addressed Himself specially to His twelve chosen disciples, who were being particularly and fully instructed, that they might later be the teachers of the church, the twelve foundations of the heavenly kingdom, represented symbolically in the New Jerusalem of Revelation. Rev. 21:14. .

True, many of the features of the royal law were then and still are sound advice for all who can receive them; but the fact remains that comparatively few are blessed with the opening of eyes and unstopping of ears to permit their appreciation of these holy pearls of truth; and assuredly they were addressed to and intended for only those who could receive them. Thank God for the good hope that ere Icing, the kingdom being established. all the blind eyes shall be opened, all the deaf ears shall be unstopped, and that in God's "due time" these precepts of the Golden Rule of love will be appreciated by all and be applicable to all—and those who hear (obey) them shall live.

Following the Lord's example and injunction it should be our endeavour to set meat in due season, "things new and old," before the household of faith, the children of the kingdom, and not before "dogs"—those who are still outside of divine favour, who have not yet received the grace of God and been adopted into His family and constituted sons. These precious truths are pearls of great price—of great value—to those who have the hearing ear and the understanding and appreciative heart—those who have been begotten of the spirit and are "new creatures in Christ Jesus," seeking to live the new life. In verse 6 of this chapter the Lord points out that it would not be wise to attempt to present these matters to the brutish, the swinish, knowing that they would not appreciate them; but would merely feel a disappointment and resent our good intentions to our injury. Our Lord's words in verse 6 are in full accord with those of Solomon, "Reprove not a scorner, lest he hate thee." Prov. 9; 7, 8.

It is to the household of faith, then, that the Lord says, "Judge not that ye be not judged." It is useless that we give this advice to others than the pupils in the school of Christ, for not having put themselves under the instruction of the great Teacher it gives evidence that His instructions are not appreciated by them. But all true disciples (learners, pupils) should give earnest heed to this instruction, and should understand

that it contains a very important lesson, which unlearned will render them unready for the great examination, unready for graduation, unready for the kingdom; because in their examination this will be one of the tests. If they have been fault-finding, cynical, hypercritical, etc., judging others harshly and uncharitably, it will be a clear token that they have not developed the spirit of Christ, the spirit of love,—which is full of kindness and consideration: hence such would be judged or condemned as unfit for the kingdom, for according to our way of judging others we will be judged—since nothing else will better demonstrate our true spiritual condition,—the presence or absence of love.

Whatever measure of mercy and generosity we mete out to others will be the measure of divine mercy that will be extended to us. If all the Lord's people could have well impressed upon their hearts this lesson from the great Teacher's lips, how wonderfully it would affect their attitude towards others, in thought as well as in deeds.

Rafters in their Eyes.

Emphasizing this lesson, our Lord suggests that those who are always finding fault with the "brethren" who, like themselves are seeking to walk in the narrow way—who can never see the noble efforts of the "brethren" to copy the Master, but are continually picking at them, are the very ones who have the greatest of faults in themselves—lovelessness. The exaggeration of our Lord's words of reproof to this class seems to imply a vein of sarcasm, for literally He says, Why do you stare so at your fellow who is troubled with a grain of sawdust in his eye, while you have a whole rafter in your own eye? All the "brethren" are more or less troubled with difficulties of one kind or another, weaknesses of the flesh,—because all have the treasure of the new nature in imperfect earthen vessels-marred by original sin. "There is none righteous, no, not one" absolutely perfect. Yet the brethren whose hearts are full of love, even though they have sawdust in their eye of faith, or intellectual discernment or spiritual discernment, and perhaps also splinters in their hands, which affect all the deeds of life, and render their work imperfect, and though many of them have splinters in their feet also, so that their walk is by no means perfect, as they would desire it to be—yet if they have the spirit of faith and of love and of sympathy, the spirit of Christ, they are His, and far more acceptable to Him than any could possibly be who are devoid of the spirit of love and sympathy, and who therefore in this parable are represented as wholly perverted in their judgment of others, because possessing so little of the Lord's spirit and so much of the spirit of the Adversary—the great "accuser of the brethren."

This loveless, fault-finding, brethren-accusing class the Lord denominates hypocrites. Why? Because in finding fault with others they are evidently wishing to give the inference that they are not afflicted with the same malady of sin themselves; they evidently wish to give the impression that they are holy, and since they know in their own hearts that this is untrue, and that they have many failings, many imperfections—therefore their course is hypocritical, false, deceptive, displeasing to God. Their claim that their fault-finding is prompted by love for the erring and a hatred for sin is deceptive and hypocritical as our Lord's words clearly show. Otherwise they would find plenty to do in hating and condemning and battling with their own sins and weaknesses;—casting out their own rafter of self-conceit and hypocrisy. The experiences thus gained would make them very tender and merciful and loving in their assistance of others.

All of the "brethren" should carefully view this picture which our Lord portrayed, and should note well to see whether or not they have any of the evil disposition of heart—fault-finding, nagging, harsh criticism and denunciation—different degrees of the same fault. If they find any trace of such a "beam" of lovelessness and self-conceit in their spiritual eye, they should go at once to the great Physician and have it thoroughly eradicated, that they thus may speedily become gentle, sympathetic assistants to the "brethren," and be prepared for the great work of the Millennial age—the kindly and sympathetic opening of the blind eyes of humanity and the healing of all the wounds of sin.

Tying Grape Clusters to Thorn Bushes.

But while we are not to judge our “brother,” who with us professes to be endeavouring to walk in the footsteps of our Master, and who gives any evidences at all of sincerity in the matter, we nevertheless are to do a certain kind of judging as respects mankind in general. Elsewhere the Lord intimates that “by their fruits” we are to “know” grape vines from thorn bushes, and figs from thistles. And in this sermon He intimates that we are to judge or discern as between the brethren and “dogs” and “swine”—the selfish, the sensual, who mind earthly things and who have never been begotten of the spirit of God. We may know these by outward evidences, for “If any man have not the spirit of Christ he is none of His”; and if he is none of

His, not a branch of the Vine, we are not to waste our time in trying to tie on to him bunches of the fruits of the Vine. We are not to attempt to deceive others or ourselves by helping to counterfeit the true holy spirit in the selfish, unregenerate world. We are not to expect that this class, whose appreciation is only for earthly things, to appreciate holy, heavenly things. We are not to expect that the swinish and grovelling, who think only of money and the things of this life, would appreciate the pearls of truth which are so precious in the sight of the brethren, begotten of the spirit.

This does not mean that we should never bring holy things to the attention of those who are not the Lord’s consecrated people; but it does mean that a mere presentation of the first principles of righteousness and truth should quickly manifest to us those who have an ear for the truth, and those who have not,—that finding the hearing ear we might give diligence to serve it, and finding the ear closed we might cease to waste our time, knowing that the effort would be fruitless as respects the calling of this Gospel age—to saintship, to the divine nature, to joint-heirship in the kingdom. The Millennial age will soon be ushered in, and that will be God’s time for opening the blind eyes, and unstopping the deaf ears. Let us not be wise above what is written; let us attend in the present time to the work which God has appointed for this age, and leave for His appointed time the general work for the world of mankind.

How to Overcome Loveless Self-Conceit.

Returning to the lessons which the “brethren” must learn, and possibly having specially in mind the correction of the tendency to judge one another, our Lord gives instructions how these wrong qualities may be eradicated. We are to ask of the Lord the needed measure of love and sympathy which will hinder us from judging others, and which will help us in correcting our own defects. If we ask sincerely, truly, we will receive His grace and help in this direction. And while asking, it is our duty to be seeking the things which we lack, the holy spirit of love to fill our hearts: and if we seek it we shall find it. We are to knock upon the Lord’s storehouse of grace and blessing by continued efforts, as well as prayer without ceasing, and as a result it will surely be opened to us. The asking, the seeking, the knocking, will all imply faith in the Lord, which will be pleasing in His sight, and it will also imply faithfulness on our part and a desire to be conformed fully to the Lord’s will. And these good desires of our hearts will be gratified, because, as an earthly parent would respond to his child’s request for earthly food, so will the Lord respond and supply grace in every time of need to His children. He will not deceive us nor give us evil things, when we desire the good, but will do for us exceedingly abundantly more than we could ask or think; for is not our heavenly Father much better than any imperfect human father could possibly be?

Luke’s reference to this discourse (11:13) declares that the good thing that God will be pleased to give these asking, seeking, knocking ones, is His holy spirit. And this is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh, which must be cast out. The antidote to the poison is that we should be filled with the holy spirit, the spirit of love, for “love worketh no ill to his neighbour”; love “suffereth long and is kind”; love “is not puffed up” to see the faults of

others and to be blind to its own; it “vaunteth not itself” to be a general critic, fault-finder and “accuser of the brethren.” Love is sympathetic, helpful, the spirit of God. 1 Cor. 13:4, Rom. 13:10.

The Law of Love.

“Therefore, all things whatever ye would that man should do to you, do ye even so to them.” The word “therefore” shows the connection between this and the preceding features of the lesson: it signifies that this will be a test or rule by which we may discern when and to what extent we are misjudging the motives of others, and officially endeavouring to perform the very delicate operation of removing their splinters. This verse is therefore known as the “Golden Rule,” the rule which God would have His people use in respect of all the affairs of life, especially in their relationship and dealings with the “brethren.” When disposed to find a fault, or pick a flaw, when disposed to condemn another or to criticize another’s faults, or to hold him up to odium, we can generally know of the propriety or impropriety of so doing or thinking by asking ourselves the question: Would I wish the brother to do, to say or to think thus respecting me, if I were he and he were I?

This rule, closely followed, will very generally be a guide, and yet instances have been known in which the Lord’s people seemed so anxious for an excuse for slander, for evil speaking, for gossip, that they found some kind of a way of excusing themselves for a violation of the Golden Rule, ;even when they remembered it and at heart wished to obey it. Let us be very careful how we handle the Lord’s Pule—that we do not handle the Word of God deceitfully —that we do not blind and deceive ourselves respecting its true importance—that we do not thus vitiate and impair our consciences—that we do not thus thwart our prayers for the holy spirit. For the holy spirit can flow into our hearts only as the channel is open; and the channel can he kept open only by keeping this Golden Rule continually at work at is full gauge. This Golden Rule and all these lessons, that seem so new because presented by the great Teacher in a clearer and sharper light than ever before, were nevertheless the gist, or essence of the Mosaic Law, and of the Lord’s teachings through the prophets.

“Do unto others as ye would that they should do unto you.” This is positive goodness, living, active love. If members of the New Creation fail at times to comply with every feature of this Golden Rule, the Law of their being, it must be to their serious regret unless they are merely “babes” in the new way. And if any violation of this rule brings pain or regret, it is a sure sign that the violation was not wilful, not of the heart, not the New Creature’s violation of principle, but, at most, a violation connived at or stumbled into by the flesh, contrary to the desires of the spirit or intention. However, in proportion as the new mind is alive toward God, and zealous to do His will, in that same proportion it will be quick, and energetic in guarding the “earthen vessel” in which it resides. It will put on the armour of God, that it may be able to fight a good warfare against the weaknesses of the flesh. It will insist that if an error has been committed, either in word or deed, a restitution, with good interest, shall, if possible, be quickly rendered; that thus the “earthen vessel,” finding itself opposed and put to shame, may become less active in its opposition to the new mind.

This law of the New Creature affects his relationship to God. He recognizes the meaning of the expression, “Love the Lord with all thy heart, with all thy mind, with all thy being, with all thy strength.” He finds no room for self here, except as self shall be fully in accord with God. This affects his relationship with the brethren, for how could he love God, whom he has not seen (except with the eye of faith), if he does not love the brethren who have God’s Spirit, and whom he has seen with the natural sight? (1 John 4:20, 21.) As he learns to consider carefully in his dealings with them, to do for them and toward them as he would that they should do for him and toward him, he finds that it effects a great transformation in life; that this is not at all the rule or law under which he himself and others have been accustomed to live, to think, to act, to speak.

He finds that as he would like brethren to act kindly toward him, and speak gently to him, so he should speak and act kindly and gently to them. As he would like to have them be patient with his imperfections and weaknesses, and to draw the mantle of charity over these human defects, so he should do toward them. He finds that as he would not like to have the brethren speak evil of him, even if the evil were true, so he should be kindly affectioned toward them, and “speak evil of no man,” but “do good unto all men,” especially to the household of faith. As he would not like to have others expect of him more than he could reasonably do, so he would not expect of others more than they could reasonably do. The same principle would operate also in respect of the world and its affairs. The whole course of life is thus gradually changed; and, as the Apostle suggests, this change comes in proportion as we “behold the glory of the Lord”—in proportion as we come to appreciate and learn to copy the grandeur of the divine character ruled by this Golden Rule of Love. 2 Cor. 3:18.

As our new minds, new wills, begotten of the holy spirit, develop, they are gradually “changed from glory to glory” of heart quality; and thus changed in our hearts, our minds, our wills, our intentions (and so far as possible also outwardly), we become fit or “meet,” according to the divine promise, for the great and final resurrection change, when that which is sown in weakness and corruption shall be raised in power and glory, a spiritual New Creation,—the Christ of God. Various good and helpful advices, admonitions and suggestions are given us by the apostles and repeated and endorsed by various of the brethren, as profitable for reproof, for correction, etc.; yet, after all, the Law, the whole Law, under which the New Creation is placed by her Head, is this Law of Love, this Golden Rule. Rightly appreciated, it would mean that many things now done by the New Creation would be done no longer; and many things now neglected by them would be performed with zeal and assiduity.

Narrow is the Way.

Our Lord intimates that such a life of carefulness respecting not only our actions but also our words and even our very thoughts (which are the springs from whence proceed our words and actions) will be a very “narrow way”—a difficult way. And yet it is the only way by which we can hope to enter into the life and kingdom joys which are now set before us in the Gospel call. The broad way, the easy way, the selfish way, the worldly way, does not lead in this connection. Or (b) it may be understood to refer to a future life and Job’s confidence that though his sickness might result in death, yet it did not mean in him an end to the kingdom; on the contrary, it leads to death. The many are going in that way now, and only the few find and enter into the strait gate and narrow way to the kingdom and its glory, honour and immortality.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Broadcasting.

ANOTHER month of the Radio witness since last report confirms the expectation that some real good is being accomplished by this weekly broadcast to the homes of the people. Not that large numbers are responding and desiring literature, though there have been more enquiries of late, but rather, that those who do respond show sincere appreciation of the message brought to them by this co-operative effort of the brethren under the Lord's providential overruling. We have confidence in the Lord adding the increase, either now or later on, as only He can do. -

Another most pleasing feature is that some of the brethren, especially those in isolated places, are finding encouragement and fellowship by listening to the sessions over the air, even if, as in some cases, it is not received perfectly. While most of the broadcasts are on the fundamental outlines of the Plan, suitable for those unacquainted with the Truth, yet the Lord's people never tire of hearing the grand old story, and such topics as "A People for God's Name," which was explained in one session last month, covered the subject of the Christian's hope in a way that could not but encourage the most advanced of the Lord's people. The point to impress is, that the broadcasts are not only for beginners; for instance, on July 4th the subject will be "Christ's Second Presence," and no doubt all the brethren who can hear this will appreciate it.

It could be mentioned that there is a possibility of some extension of the witness by radio and enquiries are being conducted with this in view. While it is felt that 3GL is doing nicely, and certainly takes quite a sum to keep it going, nevertheless there are some additional means available for a small extension, and the Lord's will is being sought in the matter. The brethren can assist greatly both by prayer and seeking to make known these broadcasts wherever they can be heard. Let no one miss an opportunity now, while there is still the privilege of serving the message of the Kingdom to hearing ears. Advertising slips may be had for the asking.

The subjects for the weeks ahead are as follows:—

July 4th—"Christ's Second Presence."
July 11th—"God's Lightnings."
July 18th—"Immortal Worms."
July 25th—"The Romance of Christ's Kingdom."
August 1st—"Masters of Destiny."

The Dialogue printed below was broadcast on Sunday night, June 27th, and is now available in tract form for all who can use copies to advantage.

The Earth Removed.

ERNEST: In some of our previous discussions you have told me that the end of the world foretold in the Bible does not mean the destruction of this literal planet upon which we live, that actually the earth will never be destroyed but that the dead will be resurrected and live on it forever. Is that right?

FRANK: Yes, that's right, and it's Scripture. That, indeed, is what makes it right. In Ecclesiastes 1:4 we read the plain statement that "the earth abideth forever."

ERNEST: That should settle the matter, but it doesn't.

FRANK: Do you mean to imply that we can't depend on what the Bible says?

ERNEST: No, I don't mean that, but you see, the Scriptures say more on this subject than what you have quoted, and that's what makes it hard to arrive at a conclusion. For instance, take this passage here in the 46th Psalm which, by the way, was called to my attention by that booklet you gave me entitled "Good News."

FRANK: Did you enjoy the Good News booklet?

ERNEST: Indeed I did. It gave me a most satisfying outlook concerning the new world order which God will establish following the present distress of nations. But there is one part of the prophecy in the 46th Psalm on which I would like to have further information, namely, the statement which reads, "therefore, will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." Now, I wish you would explain to me how the earth can abide forever, and at the same time be removed. On your side, you have quoted a text which says that the earth will remain forever, and on my side here is this one in the 46th Psalm which tells us that it will be removed. What shall we do about it?

FRANK: Ernest, the first thing to do about this problem is to find out, if we can, whether or not the term earth is ever used in the Bible in a symbolic or pictorial sense. Perhaps, in the passage you have quoted, the Lord is talking about a symbolic earth; just as He sometimes, for instance, speaks of symbolic sheep.

ERNEST: That might be a convenient way of explaining it, but how could we know for sure it's the right way? Does the Lord ever use the term earth in a pictorial sense?

FRANK: Yes, on this point, I think you will find the first verse of the 34th Chapter of Isaiah very interesting.

ERNEST: Did you say Isaiah 34:1?

FRANK: Yes, that's right. This is a prophecy relating to the same period of time as that of the 46th Psalm from which you have just quoted. It's one of the prophecies describing present world conditions.

ERNEST: I have it now, and it reads: "Come near ye nations to hear: and harken ye people: let the earth hear, and all that is therein; the world and all things that come from it; for the indignation of the Lord is upon all nations."

FRANK: You read a part of the 2nd verse also. However, did you notice the statement, "Let the earth hear"?

ERNEST: Yes, I did.

FRANK: Well, do you happen to know where the ears of the literal earth are located? Or in other words, just how does the literal earth hear the words of the Lord?

ERNEST: Oh, I don't think this means the literal earth. It's sort of poetic language, in which the word earth is used in an accommodated sense.

FRANK: I quite agree with you. And in the third verse of the same chapter it says of the armies which participated in Armageddon, that the "mountains shall be melted with their blood." This, obviously, is also symbolic language, because blood would not melt literal mountains, no matter how much there might be of it.

ERNEST: I guess I'll have to agree, Frank, that at least sometimes the Lord uses the word earth in a pictorial sense. But then, how do we know that He has done so in the 46th Psalm? It sounds to me like pretty plain language when it says, in so many words, that the earth is removed. Don't you think so?

FRANK: Not necessarily. As a matter of fact, this very prophecy contradicts your conclusion, when you read it all.

In the 6th verse it says that the earth is "melted."

ERNEST: Well, of course, it could be 'removed by being melted—that seems to work out all right.

FRANK: You may think so, but the curious thing about it is, that when we get to the 10th verse, we find that the literal earth is still in existence, and that God's name is exalted in it. Would you like to read the 10th verse?

ERNEST: I surely would. It reads: "Be still and know that I am God; I will be exalted among the nations. I will be exalted in the earth."—Frank, how could God's name be exalted in the earth, after the earth is melted?

FRANK: That's what I want you to explain. That is, you will need to explain it, if you still insist that it's the literal earth, that in the 2nd verse is said to be removed. If you are ready to agree that it's a symbolic earth that's removed, then there's no difficulty in understanding how the literal earth can still be here, and God's name exalted in it, as indicated in the 10th verse.

ERNEST: Frank, I'll have to agree to that. But tell me, just what is the symbolic earth that's removed? -

FRANK: Perhaps the simplest answer to that question is to say that it's an order of things. It's what Paul calls this present evil world. That takes in about everything that men think of as making up a civilization, or governmental arrangement of nations. In verses 6-10 the prophet gives us a pretty clear idea of what is meant by the removal of the earth, and the mountains. The mountains are evidently symbolic kingdoms. Ernest, perhaps you had better read these verses.

ERNEST: I'll be glad to. My Bible is still open to the place, and they read: "The nations raged, the kingdoms are moved; He uttered His voice; the earth melted. Come behold the works of the Lord, what desolations He hath made in the earth; He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Frank, that would suit me better if it said tanks instead of chariots.

FRANK: It means the same. The prophet used the language with which he was acquainted. The prophecy, however, is concerning the present time, when war is being waged unto the ends of the earth, and God's promise is that He will use these conditions to make an end of all war; and that He will finally say to the raging nations, "Be still and know that I am God."

ERNEST: The symbolic earth, or the order of things, that's removed by God, is, then, as I see it, the one that is characterized by selfishness and war; and in its place God will establish a new world in which there will be no war.

But Frank, why should anyone be fearful of such a wonderful outcome of world problems? In the text I read at the outset, it says, "Therefore, will not we fear, though the earth be removed." I should think everyone would be glad to see a warlike order of things removed.

FRANK: They would if they understood what was happening. Those who are said not to fear, are the ones who are acquainted with the prophecies, hence know the significance of present world events. Jesus tells us of these same events, and says that they would mark the time of His second presence and the establishment of His Kingdom. He explains that because of the great distress of nations, incidental to their overthrow, men's hearts would fail them for fear, as they look forward to the things coming upon the earth.

ERNEST: Yes, I remember Jesu's prophecy. He said that there would be upon the earth distress of nations, with perplexity, and that it would be a time of great fear. I believe I get the thought now. It is, that those who understand God's part in what is taking place, are not fearful, because they know what the outcome will be; others, however, are fearful. Well, it certainly has worked out that way in my case. What little knowledge I have of the prophecies pertaining to God's new world of to-morrow has meant much to me in these dark days of world distress. But Frank, tell me this, what is meant here in the prophecy by the statement, "though the waters thereof roar, and be troubled"?

FRANK: Jesus mentioned the same things in His prophecy relative to this time. It seems to represent an uprising of the peoples and nations of earth against oppression. Turn to the 17th chapter of Isaiah, verses 12 and 13, and I think you will find the Scriptural explanation of this symbol.

ERNEST: That's just what I'll do. Now, let me see, Isaiah. Here it is,—and here's the 17th chapter—verses 12 and 13. They read: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters. The nations shall rush like the rushing of many waters; but God shall rebuke them." Well, that's certainly plain enough. Now I can see what is meant by the mountains being carried into the midst of the sea. It simply means that in this uprising of people and nations, when they all go to war against each other, that the kingdoms of this world are engulfed in the trouble. But what is meant here by the statement that God will rebuke these nations?

FRANK: In the 4th chapter of Micah's prophecy, verses 1-4, we have another description of the establishment of Christ's Kingdom. Here again we are told of the destruction of earth's war machines. In this prophecy also it says that God will rebuke strong nations afar off, and that as a result they will beat their swords into ploughshares, and their spears into pruning hooks, and so on. God's rebuking of the nations, therefore, is evidently the imposing upon them of His iron rule of righteousness whereby they are compelled to give up their warlike attitude and methods and swing in line with earth's new King, Jesus, the Prince of Peace.

ERNEST: Just one more question, Frank, if you don't mind. In this prophecy of the 46th Psalm, where it

speaks of those who do not fear because of the great time of trouble with which the present age comes to an end; it also says that God will help “her,” and that right early. What does that mean. Who is here referred to?

FRANK: This is a promise to the church of Christ, indicating that she will be united with Christ during this period. To this same class Jesus said: “When ye see these things begin to come to pass, then know that your deliverance is near.” It is the hope of the church to reign with Christ in His new Kingdom, and this promise is calculated to assure all the true followers of the Master that their hope is soon to be realised. In view of present world conditions, the entire prophecy means that the Kingdom of Christ is indeed near. This should be a great source of comfort to all, in these dark days.

ERNEST: It should certainly be a great comfort to Christians who believe the promises of God. But Frank, are the faithful footstep followers of Jesus the only ones who are to receive the blessings of Christ’s Kingdom?

FRANK: Far from it, Ernest. The blessings of Christ’s Kingdom are to be made available for the whole world of mankind—that is, as many as obey the laws of that Kingdom when it becomes operative in the earth. The church will share with Christ in the work of dispensing Kingdom blessings. It is the church that is described in Revelation 22:

17 as the bride of Christ and the text says that the spirit and the bride will say Come, and partake of the water of life freely. This water of life comes from the symbolic river of life, and on the sides of this river are the trees of life the leaves of which, we are told, are for the healing of the nations. There’s much more about this point in that Good News booklet you mentioned in the beginning.

ERNEST: I know it; and I was impressed with the statement made near the close of the booklet to the effect that if we can grasp the significance of the Good News of the Bible it will brighten our days no matter how dark they may be, and irrespective of what the immediate cause of the darkness may be; for even death itself is to be destroyed when Jesus becomes King over the whole earth. I just wish everybody could read that booklet.

FRANK: So do I, and everybody is welcome to a copy, free, if they wish to send for it.

Dialogues in Tract Form

As a result of the Radio witness all the Dialogues thus far broadcast are available in leaflet form, for passing on where good may be done. It is not intended that these should be distributed generally, but rather handed personally where there is some good desire for such reading matter. All friends who can place them to advantage are welcome to supplies. The subjects are as follows:—

“God’s Remedy.” “God’s New Order.” “Freedom from Fear.” “The Truth about Hell.” “The Messianic Theocracy.” “Paradise and the Thief.” “Where are the Dead?” “The War of Survival.” “The Third Heavens.” “The Last Days.” “What is the Soul?” “Hope for the War-Stricken.” “Jerusalem.” “The Second Advent.” “The Sun of Righteousness.” “The Rich Man and Lazarus.” “The Jew and the War.” “Armageddon.” “God Has a Plan.” “God’s Promises.” “John the Baptist not in Heaven.” “A People for His Name.” “The Millennium.” “The Earth Removed.”

Further leaflets in connection with the radio work are available as follows:

“Coming Back from Hell Soon.” “The End of the World.” “Zionism in Prophecy.”

“Peoples Paper” Subscriptions.

As mentioned in the report on the work in this issue, the subscription to “Peoples Paper” will now be 3/- per annum, instead of 2/6. The extra 6d. will cover the additional postage cost on the majority on “Papers” sent out, and does not mean extra being received for the production of “Peoples Paper.”

Question Box.

Question.—Does the word “first-fruits” in 1 Cor. 15:20-23, refer to our Lord Jesus only, or to the Christ, Head and Body?

Answer.—In verse 20 the Lord Jesus only is referred to. This must be so because at the time of Paul’s writing only the “Head” of the Christ had experienced the resurrection change. (Acts 26:23; Col. 1:18.) The body members must await in the sleep of death until awakened at the second presence of the Lord. (1’ Thess. 4:13-17.) In the 23rd verse the church, the body of Christ is referred to. In this verse the Apostle describes the order in which the resurrection takes place; the time is referred to in verse 52. The “last trump” mentioned here is the same as “the trump of God” in 1 Thess. 4:16. Other texts referring to the church as the “first-fruits” are found in Jas. 1:18, Rev. 14:4.

Question.—What is the Apostle’s meaning in 1 Tim. 5:24-25?

Answer.—These verses connect with the 22nd verse. “Lay hands suddenly on no man,” etc. The Apostle intimates that a laying on of Timothy’s hands on a fellow-labourer in the vineyard would signify his approval, or endorsement; so that if the man turned out poorly in any respect, Timothy would share in his demerit. This would apply to the appointment of elders and deacons in the church. These must be “proved” before being appointed. 1 Tim. 3:1-10. The shortcomings of some men may be estimated fairly quickly, while those of others may require “after-proof.” So also some good deeds are evidently and unmistakably such; whilst some are “otherwise,” i.e., they are really good, but not so obvious; time is needed to bring out the latent goodness.

Question.—In what sense can the statement in Job 19:26 be true, since we understand he will not have power as a human being to “see God”?

Answer.—The passage might be understood in two different ways: (a) As an expression of Job’s trust in the Lord that notwithstanding the serious malady with which he was afflicted, and the apparent utter destruction of his skin, by a loathsome disease, yet he hoped for recovery and that he should yet see God’s hand in the permission of the severe experiences through which he was passing, and praise Him in the flesh and in health. See Job 42:10-17 everlasting extinction. As previously stated (Job 14:15) God would call and he would answer in his flesh. His seeing God in the flesh should not be understood, as that is impossible, of which our Lord said, “No man hath seen God at any time,” and of which the Apostle says, “Whom no man hath seen nor can see.” During the “times of restitution” under the favourable influences of Messiah’s Kingdom, Job, together with all the willing and obedient of mankind, will be lifted up to the perfection of human nature from which Adam through disobedience fell. When man’s original likeness to God is restored to Job, it may be said that he will “see God” for he will perfectly understand the character of God. God’s laws will be written in the hearts and minds of restored humanity and find perfect expression in their thoughts and words and actions.

“Enough and to Spare.”

“How many hired servants of my Father S have bread enough and to spare, and I perish with hunger !”
(Luke 15:17)

As long as the foolish prodigal kept himself away from the home and heart of the Father who loved him in spite of all his sin, there was no satisfaction for his hunger, and no rest for his wandering feet. Well for him if only he had made the discovery earlier, and sought the welcome that awaited his return. What sorrow we bring upon ourselves, and what misery we cause to others, just because we fail to enter into our possessions as the redeemed of the Lord, Whose grace and power are such that none can ever ask too much.

Our Heavenly Father waits, that He may be gracious to all who turn to Him.

G.H.L.

New Booklets.

Two booklets from England are now available as follows:—

“The Beauty of Holiness” is a 60 page booklet explaining the development of God’s plans to make the world holy and showing how the call to consecration is a part of that greater plan. Its principal use is for passing on to Christian friends. Price, 10d. post paid.

“The Golden Future — Our Hope for years to come.” This is a useful booklet to convey in a general way the wonderful plan of salvation, and is timely for the days in which we live. Containing 36 pages, price 5d. each, or 3 for post paid.

The Divine Plan of the Ages.

This book of 350 pages has been recognised as a veritable Bible key by earnest students of the Scriptures for many years. It is still as highly appreciated by the advanced student as by those coming to a knowledge of the truths of God’s Word.

All who can make use of this book should consider it a privilege to be able to pass out under one cover so much of explanation of the Bible, covering the whole history of man, revealing present-day events and what the outcome will be in the ages to follow.

In handy pocket size, bound in blue cloth, a very nice book for a present, at 2/6 per copy,

In full book size, with strong red cloth cover, supplied at 1/3 per copy, post paid.

Correspondence.

South Australia.

Dear Brother,—If you have enough to spare will you please send me a copy of all the Frank and Ernest talks, except those which appear in the “P.P.”

I enjoy them so much; think they are splendid—just the right kind of language for the ordinary, casual listener.

Unfortunately, I cannot hear them at . Sometimes I hear a few words now and again, then another station overpowers it.

I enjoyed reading “British Israelism” which you sent me some time ago, and would very much like another one; would you please send one to —.

I am sending 10/- as my “P.P.” subscription must be due and I’ll pay for all the papers I have mentioned; and if there’s any left, use it as you think best. I enjoy the “P.P.” so much; in fact, it is all I can find time to read with my

Bible, and a little of the volumes.

You are doing such a grand job and your influence extends perhaps a lot farther than you think. Yours in His service.

South Australia.

Dear Brother,—Greetings in His precious Name. I thank you for sending me all those papers; they are a spiritual uplift.

You are doing a good work by spreading the truth by means of the wireless; people have told me that they listen in.

Please find enclosed postal note for £1 towards the:above work. I remain, your brother in Christ.

Berean Bible Institute—Dear Friends,—Many thanks for the literature which you sent in response to my application. I have been interested in the Truth since 1914 and have

. most of the literature relating to it—the six volumes, “Sermons,” “Daily Heavenly Manna” and nearly all the pamphlets mentioned in your list. I first heard of the Truth when I was in Hobart in 1914, and think it the only reasonable explanation of God’s Plan. In the year mentioned seven of us met weekly for study of the Scriptures.

I returned to Adelaide in 1918 and attended Classes there; since then have met different Sisters and Brothers who still have the first belief. I think the Plan wonderful and speak of it to all who have the hearing ear, but those are not very many. There is nothing for the poor sick world but the coming of the Kingdom, for which we all long. I thought the 35th chapter of Isaiah wonderful and so comforting and put my thoughts into verse, and am enclosing a copy of my composition which I hope you will like.

I am only staying here for awhile and will shortly return to Adelaide, and am enclosing P.N. for 6/- for my sister and self, being one year's subscription for "People's Paper," one for Mrs. — and one for myself.

We listened to the broadcast last Sunday, but were not able to get it very well, on account of interference by other stations.

With kindest regards and every good wish for the work. My sister also believes the Truth as given in "Peoples Paper." Sincerely yours.

(The above letter comes from far North-West Victoria, which accounts for interference with the broadcast from 3GL.—B.B.I.)

New South Wales.

Dear Christian Friends,—Please accept the enclosed postal note for 10/- as my subscription for "P. Paper," to start from the July issue. I imagine I may be slightly in arrears to date; if so, the 2/- should cover. Any pence over keep towards expenses.

I certainly look forward to each new issue as it comes to hand as reading them is a great help to the mind, in these latter Gentile times. May the Lord continue to bless the printed thought and enlighten the reader's minds. With Christian regards.

Victoria.

Dear Frank and Ernest,—Your names certainly are well chosen; frankness is a quality that is well worth cultivating and earnestness, its twin brother, is always reminding us of something left to be finished.

But with every interruption we find a stronger desire in the pursuit of God's Plan. I would like a copy of your booklet; have not been able to hear all your talks, but we quite enjoy those we have heard. Sincerely yours.

Dear Sirs,—I have just listened to your broadcast from 3GL and was very interested in same. Would you be kind enough to let me have a copy of booklet as advertised and oblige. Yours in the soon coming One.

Dear Sirs,—Will you kindly send me a copy of your booklet or any other matter that will help me to understand Bible truth

Last week I listened-in to your talk over Geelong radio and was greatly taken up with it. Sincerely yours.

Dear Sir,—I have just been listening to Frank and Ernest from 3GL, Geelong, and would like e copy of the free booklet "The Plan of God." I remain, yours sincerely.

Dear Frank and Ernest,—Please send me a copy of "The Plan" and your Bible lectures of the last two Sunday nights. I belong to a Christian Endeavour and your debates are very interesting. If you have any more of the Plan you would like to send to me, I could distribute them among my fellow Christian Endeavourers. May God's grace be with you. Yours faithfully.

Tasmania.

Frank and Ernest—Dear Sirs,—I have been listening-in to your session from 3GL and am sending for the chart and book you so kindly offer in your session.

Wishing your session all the best and God's blessing. Yours sincerely.

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